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this manner, the males earning on an average 8 annas and the females 6 annas a day. Col. Bivar writes that in 1875 the wages for ordinary male labourers were 4 to 8 annas a day, and for females 2½ to 4 annas, so that the wages rates have almost doubled in the last thirty years. Contractors, however, often manage to obtain daily labour at lower rates than those paid by Government. Stonemasons and skilled labourers are able to get higher rates. It is easier to obtain coolies in the Khasi than in the Jaintia Hills, where a large proportion of the population is employed in cultivation. The Khasis are excellent labourers, and cheerful and willing, but they at once resent bad treatment, and are then intractable and hard to manage. Khasis are averse to working in the plains in the hot-weather months.

APICULTURE.

I am indebted to Mr. Rita for the following remarks on apiculture in the Khasi and Jaintia Hills.

There are two kinds of indigenous bees in the Khasi Hills, one domesticated, called *u ngap* (*apis Indica*), and the other *u lywai*, which is never domesticated, and is very pugnacious; its hives are difficult of access, being always located in very high cliffs. A few hives of a third class of bee are now-a-days to be found in and around the station of Shillong, i.e. the Italian. This bee was imported into the hills by Messrs. Dobbie and Rita, and the species became propagated in the following manner. The bees had been just established in a hive, where they had constructed a brood comb, when the hive was robbed by some Khasis for the sake of the *larvæ* it contained, which they wished to consume as food; but the queen bee escaped and established other colonies, one of which was afterwards captured by Mr. Rita, the others establishing themselves at places in the neighbourhood. The hive used by the Khasis is of a very primitive description. It is usually a hollow piece of wood, about 2½ to 3 ft. in length and 10 or 12 in. in diameter. A small door is placed at each end of the log, one for the bees to go in and out, and the other for the removal of the honey when wanted. The honey-combs are broken and the honey is

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extracted by squeezing the comb with the hand. Wax is obtained by placing the comb in boiling water and allowing it to cool, when the wax floats to the surface. The Khasis do not systematically tend their bees, as they do not understand how to prevent swarming, and as the Khasi bee is a prolific swarmer, hives become weak very soon and a new hive has to be started from a captured natural swarm. The villages in which bees are regularly kept to any large extent in the Khasi and Jaintia Hills are Thied-dieng, Mawphoo, Nongwar, Mawlong, Pynter, Tyrna, and Kongthong, but most of the Wár villagers rear bees and sell the honey at the neighbouring markets. The collection of the honey of the wild bee, or *u lywai*, is a hazardous occupation, the services of some six or seven persons being required, as the combs of this bee are generally built in the crevices of precipitous rocks, and sometimes weigh more than half a maund each. When such hives are discovered the bees are driven out by the smoke of a smouldering fire lit at the foot of the rock below the hive. Two or three men get to the top of the precipice, leaving two or three of their companions at the base. One of the men on the top of the rock is then lowered down in a sling tied to a strong rope, which is made fast by his companions above to a tree or boulder. The man in the sling is supplied with material to light a torch which gives out a thick smoke, with the aid of which the bees are expelled. The man then cuts out the comb, which he places in a leather bucket or bag, which, when filled, he lowers down to the persons in waiting at the foot of the rock. The wild honey may be distinguished from that of the domestic bee by being of a reddish colour. Honey from the last-mentioned bee is gathered twice or thrice in the year, once in the autumn and once or twice in the spring; that gathered in early spring is not so matured as that collected in autumn. The flora of the Khasi Hills being so numerous, there is no necessity for providing bees with artificial food. The bees are generally able to obtain their sustenance from clover, anemonies, "golden rod," bush honeysuckle, and numerous shrubs such as andromeda, daphne, &c., which abound about Shillong. There seem to be facilities for apiculture on a large scale in these hills, and certainly the honey which is brought round by the Khasis for sale in

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Shillong is excellent, the flavour being quite as good as that of English honey. Under "Miscellaneous Customs connected with Death" will be found a reference to the statement that the dead bodies of Siems used to be embalmed in honey. The existence of the custom is generally denied by Khasis, but its former prevalence is probable, as several trustworthy authors have quoted it.

HOUSES.

The houses of the people are cleaner than might be supposed after taking into consideration the dirtiness of the clothes and persons of those who inhabit them. They are as a rule substantial thatched cottages with plank or stone walls, and raised on a plinth some 2 to 3 ft. from the ground. The only window is a small opening on one side of the house, which admits but a dim light into the smoke-begrimed interior. The beams are so low that it is impossible for a person of ordinary stature to stand erect within. The fire is always burning on an earthen or stone hearth in the centre. There is no chimney, the smoke finding its exit as best it can. The firewood is placed to dry on a swinging frame above the hearth. In the porch are stacked fuel and odds and ends. The pigs and calves are generally kept in little houses just outside the main building. The Khasi house is oval-shaped, and is divided into three rooms, a porch, a centre room, and a retiring-room.

In olden days the Khasis considered nails *sang*, or taboo, and only used a certain kind of timber for the fender which surrounds the hearth; but they are not so particular now-a-days. In Mawkhar, Cherrapunji, and other large villages, the walls of houses are generally of stone. In Cherrapunji the houses are frequently large, but the largest house I have seen in the hills is that of the Doloi of Suhtnga in the Jaintia Hills, which measures 74 ft. in length. The house of the Siem Priestess at Smit in the Khasi Hills is another large one, being 61 ft. long by 30 ft. broad. In front of the Khasi house is a little space fenced in on two sides, but open towards the village street. The

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of them, more especially when the latter are situated in places where jungle is dense, and there is fear of attacks from wild animals. In the Lynngam village is to be seen a high bamboo platform some 20 to 30 ft. from the ground, built in the midst of the village, where the elders sit and gossip in the evening.

All the villages, Khasi, Wár, Lynngam and Bhoi, swarm with pigs, which run about the villages unchecked. The pigs feed on all kinds of filth, and in addition are fed upon the wort and spent wash of the brewings of country spirit, or rice beer, the latter being carefully collected and poured into wooden troughs. The pigs are of the usual black description seen in India. They thrive greatly in the Khasi villages, and frequently attain extreme obesity.

In the Khasi villages of the high plateaux are often nowadays potato gardens, the latter being carefully protected from the inroads of pigs, calves, and goats by dry dikes surmounted by hedges.

I noticed an interesting custom at a Bhoi village in Nongpoh of barricading the path leading to the village from the forest with bamboo palisading and bamboo *chevaux de frise* to keep out the demon of cholera. In the middle of the barricade there was a wooden door over which was nailed the skull of a monkey which had been sacrificed to this demon, which is, as amongst the Syntengs, called *khlam*.

FURNITURE AND HOUSEHOLD UTENSILS.

As in the case of houses, so with reference to furniture, the influence of civilization shows many changes. The Khasi of the present day who lives in Mawkhar * has a comfortable house regularly divided up into rooms in the European style with even some European articles of furniture, but owing probably to the influence of the women, he still possesses several of the articles of furniture which are to be met with in the houses of those who still observe the old style of living. Let us take the furniture of the kitchen to begin with. Above the hearth is slung by ropes of cane a swinging wooden framework

* Mawkhar is a suburb of Shillong, the headquarters station.

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mould. The plant is watered by means of small bamboo aqueducts which are constructed along the hill-sides, the water being conducted along them often considerable distances. As in the plains, the leaves of the *pán* creeper are collected throughout the year.

The bay leaf (*'la tyrpád*, or *tarpát*) is classified in the *Agricultural Bulletin* as *Cinnamomum tamala*, and there is a note in the column of remarks that "this tree, as well as one or two others of the same genus, yields two distinct products, *tarpát* (bay leaf) and cinnamon bark." The bay leaf is gathered for export from the extensive gardens in Maharam, Malaisohmat, Mawsynram, and other Khasi States. The plants are raised from seed, although there are no regular nurseries, the young seedlings being transplanted from the jungle, where they have germinated, to regular gardens. Bay leaf gardens are cleared of jungle and weeds periodically; otherwise no care is taken of them. The leaf-gathering season is from November to March. The leaves are allowed to dry for a day or two in the sun, and then packed in large baskets for export. The gathering of bay leaf begins when the trees are about four years old.

The following are the other minor crops which are grown in the Khasi and Jaintia Hills:—

Pineapples, turmeric, ginger, pumpkins and gourds, the egg plant, chillies, sesamum, and a little sugar-cane. The arum* (*la shirie*) is also extensively grown in the hills, and forms one of the principal articles of food amongst the poorer classes; it is generally raised in rotation with potatoes, or is planted along with Job's tears. The stem of the arum is sometimes used as a vegetable, also for feeding pigs.

In the Jowai Sub-Division, notably at Nartiang, there are fairly good mangoes, which are more free from worms than those grown in the plains of Assam.

The Bhois and Lyngams cultivate lac. They plant *arhar dal*, a *landee*, in their fields, and rear the lac insect on this plant. Last year the price of lac at Gauhati and Palasbari markets rose as high as Rs. 50 per maund of 82 lbs., it is said, but the price at the outlying markets of Singra and Boko was

* Colocasia esculenta, Beng. *Kachu*.

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about Rs. 30. The price of lac has risen a good deal of late years. Formerly the price was about Rs. 15 to Rs. 20 a maund. The lac trade in the Jaintia Hills and in the southern portion of the Khyrim State is a valuable one. The profits, however, go largely to middle-men, who in the Jaintia Hills are Syntengs from Jowai, who give out advances to the Bhoi cultivators on the condition that they will be repaid in lac. The Marwari merchants from the plains attend all the plains markets which are frequented by the hill-men, and buy up the lac and export it to Calcutta. The whole of the lac is of the kind known as stick lac.

The weapons used by the Khasis for hunting are bows and arrows, the latter with barbed iron heads, and spears which are used both for casting and thrusting. Before proceeding on a hunting expedition the hunters break eggs, in order to ascertain whether they will be successful or not, and to which jungle they should proceed. Offerings are also made to certain village deities, e.g. *U. Ryngkew, u Basa*, and *u Hasa ki sordi*. A lucky day having been selected and the deities propitiated, the hunters start with a number of dogs trained to the chase, the latter being held on leashes by a party of men called *ki nongsi-kseng*. When the dogs have picked up the scent some hunters are placed as "stops" (*ki ktem*), at points of vantage in the jungle, and the drive commences with loud shouts from the hunters, the same being continued until the object of the chase breaks into the open. The man who draws the first blood is called *u nongpiet*, and the second man who scores a hit *u nongbon*. These two men get larger shares of the flesh than the others. The *nongpiet* obtains the lower half of the body of the animal, thighs and feet excepted, called *ka tlang*, and the *nongbon* one of the forequarters called *ka tabia*. The other hunters obtain a string of flesh each, and each hound gets a string of flesh to itself. These hunting parties pursue deer sometimes for many miles, and are indefatigable in the chase, the latter lasting occasionally more than one day. In the Jaintia Hills, at the end of the chase, the quarry is carried to

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a similar custom prevalent amongst the Khyrwangs. The Nongtungs, in the Jaintia Hills, keep dead bodies sometimes as long as a month, until the *pâur* or ceremonial dance has been performed. Hence they are called *Nong-tung*, or "stinkers." Amongst the Lyungams the dead body is kept for sometimes three or four months, or up to the time when a bull can be procured for a feast to the villagers. This feast is an essential, and, cattle being scarce in the Lyungam country, there is often great delay in disposing of the body. Lyungam villages at such a time are best avoided. The Lyungams of Nongsohbar bury the unburnt bones of the deceased within the village, and in front of the house occupied by the deceased when alive, the bones being placed in a hole in the ground, over which is laid a stone, a thatched hut being formed over the stone. A bamboo fence three or four feet high is erected round the grave. Other Lyungams bury the uncalcined bones and ashes in a gourd in the jungle near the burning-place. On their way home, the members of the clan of the deceased who have come from other villages to witness the funeral obsequies, put up a stone on the path in honour of the deceased, a turban being tied round the top of the stone. The Garos or Dkos, who live at the foot of the hills on the Kamrup border, and are called by the Assamese *Hana* (spear-men), erect memorial stones in honour of the deceased, the lower jaw-bones of sacrificial animals and other articles being hung on the stones. The stones are also swathed in cloths, and turbans are tied round the tops. The death customs of the Lyungams, and, indeed, other customs also, are partly Khasi and partly Garo, it being difficult to say that the Lyungams are more Khasi than Garo, or more Garo than Khasi in this respect: their language, however, has been found by Dr. Grierson to be a corruption of Khasi. In Nongstoin, Mawlih, and Mariaw villages, the inhabitants of which profess to be Khasis, the bones and ashes of the deceased are not collected and placed in repositories, as at Cherrapunji. At Mariaw and Nongstoin a large wooden coffin is used, painted white, with ornamentations on the outside, and standing on four legs. This coffin is not burnt on the funeral pyre. In the family of the chiefs of Cherra, the body of a deceased Siem is subjected to the following process:—It is wrapped in a cloth

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wonderful mass of granite known by the name of the Kyllang Rock will be found in the section of the monograph which deals with geographical distribution. I have also added a photograph of the rock. The Syntengs have a story that when the strong west wind blows in the spring this is due to the advent of *U Kyllang*, who comes to visit his wife, the river *Umngot*, at that season: amongst the Khasis hills are all of them masculine, but to rivers is usually attributed the feminine gender. U Symper is another isolated rocky eminence rising from the Maharam plain close to the village of Kmawan. The best view of the hill is obtainable from Laitmawsiang on the path to Mawsynram. The village of Mawmai every traveller from Therria to Cherrapunji knows. It is chiefly remarkable for a fairly large limestone cave, and its fine memorial stones. The Khasi theory to explain how the moon got its spots is, I believe, original, but is no more extraordinary than our own nursery tale about the "man in the moon." The *Sohpet Byrang* hill is the first hill of any size that the traveller sees on the Gauhati road when journeying to Shillong. It is close to Umsning Dak Bungalow. There are caves in the hill which are tenanted by bears. Strange to say, according to Khasi ideas, this is one of the highest points in the hills; in reality *Sophet Byrang* is some 2,000 ft. lower than the Shillong Peak. As mentioned elsewhere, the Khasis are very fond of dogs; so I have given their version of how the dog came to live with man. The well-known Khasi superstition will be found fully described under the heading of "Human sacrifices." I have, however, thought the tale of sufficient interest to reproduce at length here. The story of the river Rupatylli is a pretty tale, and is just such a one as would appeal to the imagination of mountaineers like the Khasis. The Kopili story is important, in that it indicates the origin of human sacrifices in the Jaintia Hills; it also throws, perhaps, some light on the question of the use to which the flat table memorial stones were put in years gone by. The superstition about the crossing of the Kopili can be vouched for by many who have taken the journey from the Jaintia Hills to North Cachar by the Kopili route. Mawsynkyrsiang is a small village close to Cherrapunji. The weird tale about the Siem of Malysiang is the pride of the Market people, for in olden days their King,

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This stone is apparently some rough gun which may be picked up by the Lyngams in the river beds. A rich man amongst them, however, is one who possesses a number of metal gongs, which they call *wiang*. For these they pay very high prices, Rs. 100 being quite a moderate sum for one of them. Being curious to see one of these gongs, I asked a *sirdar*, or head-man, to show me one. He replied that he would do so, but it would take time, as he always buried his gongs in the jungle for fear of thieves. Next morning he brought me a gong of bell metal, with carvings of animals engraved thereon. The gong when struck gave out a rich deep note like that of Burmese or Thibetan gongs. These gongs have a regular currency in this part of the hills, and represent to the Lyngams "Bank of England" notes. It would be interesting to try to ascertain what is their history, for no one in the Lyngam country makes them in these days. Is it possible that the Garos brought them with them when they migrated from Thibet? The gongs are well known in the Garo Hills, and I hear that when a *sokma*, or head-man, dies his corpse is laid out upon them. They thus possess also an element of sanctity, besides being valuable for what they will fetch in the Garos or Lyngams. We may hope to hear more about them in Captain Playfair's account of the Garos.

The Lyngams do not tattoo. Their weapons are the large-headed Garo spear, the dao, and the shield. They do not usually carry bows and arrows, although there are some who possess them. They are by occupation cultivators. They sow two kinds of hill rice, red and white, on the hill-sides. They have no wet paddy cultivation, and they do not cultivate in terraces like the Nagas. They burn the jungle about February, after cutting down some of the trees and clearing away some of the debris, and then sow the paddy broadcast, without cultivating the ground in any way. They also cultivate millet and *dalis* beans in the same way. With the paddy thillow are sown the first year. The egg plant, arum, ginger, turmeric, and seven varieties of several varieties are grown by them in a similar manner. Those that sow the last mentioned plant fashion trees (Hindi *sokal dol*) in the forest clearings, and rear the beans thereon. Some of these people, however, are prohibited by a

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custom of their own from cultivating the *lendoo*, in which case they plant certain other trees favourable to the growth of the lac insect. The villages are situated near their patches of cultivation in the forest. The villages are constantly shifting, owing to the necessity of burning fresh tracts of forest every two years. The houses are entirely built of bamboo, and, for such temporary structures, are very well built. In front, the houses are raised some 3 or 4 ft. from the ground on platforms, being generally built on the side of a fairly steep hill, one end of the house resting on the ground, and the other on bamboo posts. The back end of the house is sometimes some 8 or 9 ft. from the ground. At the end of the house farthest away from the village path is a platform used for sitting out in the evening, and for spreading chillies and other articles to dry. Some Lyngam houses have only one room in which men, women, and children are all huddled together, the hearth being in the centre, and, underneath the platform, the pigs. Well-to-do people, however, possess a sitting room, where husband and wife sleep. A house I measured at Nongkhlaw village was of the following dimensions:—Length, 42 ft.; breadth, 16 ft.; height of house from the ground to the eaves, front, 9 ft.; back 18 ft. Houses are built with a portion of the thatch hanging over the eaves in front. No explanation could be given me for this. It is probably a mere custom. In some Lyngam villages there are houses in the centre of the village where the young unmarried men sleep, where male guests are accommodated, and where the village festivities go on. These are similar to the *dekordoma* or bachelors' clubhouses of the Mikirs, Garos, and Lalungs, and to the *dorbar* of the Nagas. This is a custom of the Tibeto-Burman tribes in Assam, and is not a Khasi institution. There are also high platforms, some 12 ft. or 15 ft. in height, in Lyngam villages, where the elders sit of an evening in the hot weather and take the air. Lyngam houses and villages are usually much cleaner than the ordinary Khasi villages, and although the Lyngams keep pigs, they do not seem to be so much as evidence as in the Khasi village. There is little or no furniture in a Lyngam house. The Lyngam sleeps on a mat on the floor, and in cold weather covers himself with a

us take such a clan mother with the name Ka Sing Lau. She has two sons and five daughters, and in addition two brothers and two sisters who are all married. Also each of the five daughters and two sisters has four children. These forty-six people live with the clan mother and form the family clan of the Lau. To these we also add the sons and brothers, the nephews and grandsons, but not their children. The latter have nothing to do with the family Lau but belong to the family clan of their wives, live with that clan and are counted in it. Likewise neither the husband of Ka Sing Lau, nor the husbands of the various daughters, sisters, nieces, and granddaughters belong here. They are all counted with their own clans, live and work with them according to Khasi custom, and only visit their wives occasionally perhaps after dark.

The entire clan-family of Lau is housed in 5 or 6 huts, which all stand next to each other in a semicircle or are built one above the other on the slope of a hill, according to the character of the land. A garden frequently surrounds them in which maize, sweet potatoes, potato-like roots of Sob-ot and Schrut, bananas and, on the southern slopes of the Khasi Mountains, also coffee, pineapples, and other fruits are cultivated. A circle of bamboo cane that is so important for building purposes, household objects, and /130/ implements surrounds the garden and huts. This bamboo cane grows up as thick as an arm to a height of 10 or 15 meters and at the same time forms a good protection against bad weather. A wall (murucha) of thrown-up earth encloses everything, forming an enclosed farm, prevents unimpeded access, and protects cattle and crops from the attacks and devastations of wild animals.

What is considered the family property of such a clan? Primarily it is the land, the gardens, the rice fields, woods, fallow mountain and grazing lands. On the southern slopes of the Khasi Mountains there are fields for the cultivation of rape, orange groves, laurel groves, plantations of betel palms and of pepper leaves which far and wide are so highly treasured for betel chewing as a source of pleasure. (2)

2. Cf. Becker, Im Stromtal des Brahmaputra, /In the River Valley of the Brahmaputra/ (Munich, 1923), pp. 307 ff.

Usually there is so much land available that the family-clan can nourish itself properly and also increase in number.

According to its size and wealth a family clan also owns a corresponding number of cows, oxen, hens, pigs, and goats. Neither the milk nor the flesh of the cows is used. They are kept for the

423 manure, and primarily for breeding, since the oxen cannot be dis-
● 23 pensed with for the cultivation of the fields, especially of the rice fields, where the soaked earth must be trampled to a slimy mush. From the fowl the eggs are particularly prized, since they find an almost daily use in the questioning of oracles in cases of misfortune and sickness. (3) Hens, pigs and goats serve for sacrificial purposes, (4)

3. P.R.T. Gurdon, The Khasis, (London 1907) pp. 221 ff.; Becker, "Das Eierwerfen der Khasi," /Egg throwing Among the Khasi/, Anthropos, Vols. 12-13 (Vienna, 1917-18), pp. 494 ff.; P.F. Stegmiller, "Aus dem religiösen Leben der Khasi" /The Religious Life of the Khasi/ Anthopos Vol. 16-17 (1921-1922), pp. 418 ff.

4. Becker, "Die Nongrem-Puja in den Khasi-Bergen" /The Nongkrem Puja in the Khasi Mountains/, Anthropos, Vol. 4, (Vienna, 1909) No. 5-6, pp. 898 ff.; Stegmiller, loc cit.

and they are also a welcome addition to rice at all festive occasions such as arrow shooting, (5) at the name giving, /131/ at weddings,

5. Becker, Im Stromtal etc., /In the Valley, etc./, pp. 298 and 387.

and at the cremation of the dead.

421 Further the various huts belong to the family property, the erec-
613 tion and maintenance of which is the work of the members of the clan, the brothers, nephews, and grandsons. The hut of the clan mother is likewise considered the center of the whole family, and its possession forms the outer sign of the dominance of the clan mother. Here she holds the family sacrifices and also keeps the special treasures. These are considered to be those things which are connected with the religious cult. Special reverence and sacrifice is due the oldest clan mother, as the original founder of the clan, and her brother in each clan family; in addition there are a series of other spirits which vary according to the family clan. The branch of the Khasi people who live in the Jaintia Mountains, the so-called Synteng, have probably preserved the old Khasi customs the most faithfully. There in the hut of the
78 clan mother are found the following utensils for the service of the
78 divinities, who are nearly always feminine; mats, little baskets for rice, gourd bottles, a little basket made of bamboo cane and decorated with feathers, as well as antlers of deer or antelopes. The latter are fastened to the wall; they are supposed to be the seat of the

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mure and chemical fertilizers. Both level land and hillsides are cultivated by the same hand techniques: 3 × 6-foot patches are fashioned with walkways between, sods are overturned within the patches and allowed to dry, the sods are burned slowly and the ashes spread over the soil, and finally the seed is sown, either broadcast or sunk with the aid of the typical Khasi hoe. The coldest part of the upland enjoys a two-crop year, and Khasis often double crop as well. Paddy has long been found in the lowlands, in parts of Jaintia and Bhoi, the only places where the plow is found. Nowadays paddy is more and more seen in the uplands, together with a simple terracing and irrigation technology. Many upland Khasis have house gardens in which they raise a wide variety of vegetables, including pumpkins, cabbage, radishes, sweet potatoes, eggplant, and many others. Important crops in Bhoi country are paddy rice, lac, caoutchouc, cotton, bananas, and pineapples, in War, they are betel nut, pan leaf, oranges, and sugar cane. **Fishing and hunting.** Fishing is done by poisoning streams, but this is a subsistence activity only in the southern foothills. Hunting was formerly by bow and arrow or by traps, including spring guns and pitfalls, but was always primarily a sport. [Cf. Stegmüller 1928.] **Gathering.** Khasis once gathered about 130 species of wild plants, most of them for food, but some for medicine. Thrifty villagers still gather food plants, but there is no real dependence on gathering. Medicinal plants continue to be very important. **Domestic animals.** Fowl, goats, pigs, and cattle are bred both for meat and sacrifice. Milk was formerly not utilized, but is now so popular that specialists keep herds of milch cows. Pigs are used as village scavengers, but some also receive prepared food. Cattle and goats forage freely in the fields during the winter, but are herded by a communally hired herdsboy during the agricultural season. Most households keep chickens, primarily for their eggs, and a few keep ducks. A few horses are also seen. Dogs are pariahs, except for hunting dogs. Cats are popular. **Food and stimulants.** The staple food of Khasis is boiled rice, together with the dried fish which is imported from Sylhet. Boiled beef, pork, and chicken are relished, but beyond the means of most. Meals are taken twice a day, in the morning and evening, although farmers also take a midday meal in the field, and others may take tea and cold sweet potatoes or rice bread. Certain foods are taboo to certain sibs. Stimulants are extremely common, especially betel nut, which is often accompanied by a bit of tobacco. Tobacco is also smoked as cigarettes and in hookah and other pipes. Every village has one or more household taverns, where distilled rice whisky is cooked and sold by the glass and by the bottle. Imported opium had spread widely in the malarious Bhoi country, but controls instituted in the 1960's have been fairly successful. All stimulants were once taken by men, women, and

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children, but Christian influence has eradicated or driven underground the consumption by women and children. **Industrial arts.** The only industrial arts traditionally practiced in all households were a rudimentary carpentry and a simple utilitarian basketry. Other arts were few, and were practiced as village specialties: the washing and smelting of iron ore and the forging of hoes, daos, knives, swords, and cooking pots (upland Khasis); the spinning of cotton thread (Mynso village, Jaintia); the dyeing of cotton thread and the weaving of cloth (Jaintias, Bhois, Lyngngams, Wars); the spinning and weaving of Eri silk (Khyrwang and Nongtung villages, Bhoi and Jaintia); and the hand manufacture, without wheel, of painted earthenware pots (Larnai village, Jaintia). Ironworking and the production of cotton goods have nearly died out through the competition of machine-made goods. Carpentry has greatly improved. An innovation of major importance is the sewing and tailoring, on sewing machines, of ready-made garments for both sexes. [Cf. Darrah 1896; C., W. 1832.] **Trade.** Khasi villages normally contain a number of household shops operated by women. Every Khasi also lives within walking distance of several village markets that are held on successive days of the eight-day week. The limits of market intercourse for the members of any particular village can be roughly distinguished by their naming the days of their week, which are called after the active markets. The exception is the huge market at Shillong, much of which is active daily, and which serves as a magnet for Khasis from all over the hills. The traditional barter has given way to currency in all markets. The small ones contain at least some local farm produce, plus other essentials like betel nut, and the food and tea stalls which serve as centers of social intercourse. The big markets contain not only regional produce and manufactures but also products from distant parts of the hills, brought for sale by traveling middlemen. There is also substantial trade, from the hills to the valleys, in potatoes, pears, hides, lac, cotton, caoutchouc, the wood of the sal tree, Eri silk thread, limestone, coal, ivory, bay leaf, betel nut, pan leaves, bananas, sugar cane, oranges, til, turmeric, and chilies. From the plains to the hills, there is trade in dried fish, paddy rice, salt, cooking oil, kerosene, matches, tea, sugar, wheat flour, machine-made cloth, shoes, metal pots, crockery, porcelain objects, coral beads, silver, and gold. Markets are important not only as economic institutions but also as centers for recreation (including archery competitions), courtship, reaffirmation of kinship ties with distant relatives, and the dissemination of information of all kinds. [Cf. Stegmiller 1934a.] **Division of labor.** Men do the heavy work, such as clearing and burning the swidden fields, caring for cattle and goats and driving them to market, butchering and selling large cuts of beef and pork, carpentry and mining, and driving and laboring on motor vehicles. They also tailor men's

276 177 335 285 184 [283] [386] [286] [323] 177 178 [326] [443] [323] [294] 443 444 [805] [437] [178] [443] [438] [441] [524] [589] [602] [203] 462 [241] [231] [443] [335] [314] [493] 000

17: Banerjee E-5 (1955) 1962 AR7 Khasi AR7
Smit

778 796 objects are stored while that of the west (kynram blang) was meant exclusively for sacrificial goats. There is a very big circular courtyard in front of the building where the members of the royal family as also other boys and spinsters [193] [443] [202] hold a ritual dance. The function is always held during the moonlit period of May or June and the actual dates are fixed in consultation with the Chief priest (*Sohblei*) in such a way that the first day—*Pamtiah** always coincides with the market day of Shillong Chota Bazar. The dates of the festival is then communicated to the in-charge of different units of his territory, through a wooden stick '*kyrwoh*' having a few knots of cane-strips, as a form of summons for attending the festival for five days at Smit along with subjects under their jurisdiction.

IMPORTANT PARTICIPANT

796 793 562 The responsibility of performing this ritual rests on the High-priestess (*Ka Siem Sad*) who is succeeded by her eldest daughter. Different ritual objects are procured by her, well in advance and it is obligatory on her part to join the ceremonial dancing, in which her daughter may also officiate on her [769] behalf. U Shillong is worshipped by the chief priest while the other ancestors [533] are invoked by lesser priests. The musicians (*Dhulia*) besides their normal duties, take part in the worship of the ancestors and they are presented with silk turban, jacket, cloth, by the ruling family for the services rendered during the festival. The *Siem* has no especial role except to supervise and evoke U Shillong for the welfare of the community. He is required to perform certain sacrifices, failing which his heir-apparent (*Siem kynnah*) does the same. He along with his sister (High priestess) abstain from taking rice during the period of celebration presumably to observe the sanctity of this festival as also to ensure the successful conclusion of the function.

RITUAL MATERIALS

796 782 231 The festival derives its name from the sacrifice of a large number of goats some of which were supplied from the State fund and from different units of the territory. Formerly at least fifty goats were required and each unit had a specific allotment but owing to the economic difficulty that the Khasi are experiencing, the number of goats sacrificed hardly exceeds twenty-five. The goats collected from the different units, are presented to the Chief at the midnight [273] [276] of the third day. Rice-beer, dried fish, fermented-rice, betel leaves together with nuts are also important ritual objects in this celebration.

DESCRIPTION OF THE FESTIVAL

796 782 The commencement of the festival was marked by the distribution of dried, fish (suit dokha) to the persons assembled on the occasion, in the evening of *Pamtiah* (*i.e.* 21st June, 1957). This was followed by the dropping of rice-beer by the Chief priest over the fire place of central hall known as *Ka suit-ka shor*

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[805] *A week consists of eight days in Khasi Calender the names are according to the places where markets are held in Khasi Hills.

	Name	Market
1.	Pamtiah	Shillong Chota Bazar.
2.	Umsi	Cherrapunji.
3.	Yew-duh	Shillong Burra Bazar.
4.	Lyngba	Barapani.
5.	Nongkrem	Nongkrem.
6.	Mawlong	Laban (Shillong).
7.	Synshop	Cherrapunji Chota Bazar.
8.	Shillong	Laitlyng hat.

17: Banerjee E-5 (1955) 1962 AR7 Khasi AR7
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The goats were sacrificed by his sister's eldest son (*Siem-khynnah*) and in charge of respective units at the open courtyard. The priests evoked the ancestors and ancestress and called upon them by name praying 'Oh God and Goddess, I offer this sacrifice as our ancestors did. Bless the *Siem*, his family and the people of his state. I shall beseech you again on this day after one year. You create favourable weather by virtue of your power, bring clouds and rains to yield bumper crops and ensure a happy and prosperous life.'

On the last day (Nongkrem), a man of Mawroh clan sacrificed a pig introducing an iron spike in its left armpit. Nine pieces of meat from different parts of the pig's body were again offered to their five ancestors. The *Siem* in the presence of his *Darbar* performed the last item of festival by praying to U Shillong, when the Chief of Rynjah clan also followed in the same way for seeking the blessings of their Chief deity.

This brought the ritual to an end performed at the residence of *Siem*. The five pieces of goat's and pig's meat offered to their five ancestors, were then handed over to the in-charge of the five units considered as somewhat higher in their State organisation. They distributed them at a suitable place in their unit, making a feast as a sort of public declaration of the completion of their greatest festival for the year.

DANCING

Besides the ritual described above, dance with the accompaniment of music formed an important aspect of this festival. A dance known as *sad-tyngkoh* had been a regular feature for the first, second, third and fifth day. This dance has some interesting features. It has to be performed in pairs. The first pair was constituted by Chief priest and the Chief musician. Second to fifth pairs were between the Sirdars of the eight units after which *Siem* along with an official of his council constituted the sixth pair. The subsequent pairs were formed by any two persons from the gathering. They danced only after bowing first before the Oak pillar (*Rishot*), then to *Siem* on the fifth day. This pairing was not adhered to on completion of the last rite of the festival.

A second type of dance (*Ka sad mastieh*) was then performed in the courtyard by the musicians as well as by the professional dancers (nong-shad) with sword and fly-brush in the afternoon of the third day. The dance was always held in pairs first by musicians, and then dancers, who donned their traditional dress consisting of silk turban (Jainspong) decorated with feathers, coloured sleeveless coat (Jymphong) silver chains and coral necklaces. Later on they joined the procession, that went to the adjacent hill where after the completion of the ceremony of goat killing, a group dance was performed returning to the residence of *Siem* ultimately.

This dance (*sad-nokkjat*) was performed by the Siems family. It was held early in the morning of the fourth day in the central hall (Shlur) and also in the courtyard. The men put on their normal dress whereas the women dressed themselves with gold and silver crown (pansngiat), numerous silver ornaments and different coloured blouse. They dressed and braided the hairs into a knot just at the nape. The High Priestess who also danced with the membes of the Siems' family, stood in the middle of the line and chief musician stood at one end. They hold each other in hand and danced round the fire-place of the central hall (Shlur) in anti-clock-wise direction in accompaniment of music. The people assembled there, gave vent to their feeling in their customary way every time, before they resumed to make it three times. Similar performance of dances were also held in the courtyard.

243 on from October to December. For millets the seed is sown in April-May and reaped about six months later. Maize is usually sown in
244 April-May and ripens in August - September. For potato, generally three crops are raised in the district ; the first is sown in December-January and harvested in April-May, the second is sown in February-March and is gathered in June-July and the third is sown in July-August and is harvested in November-December.

245 For oranges and betelnut the orchards are cleared of weeds twice a year. Harvesting of orange takes place from October to January. Betelnut ripens at the beginning of the year and are collected between February and May.

241 2.6.3 **Agricultural implements.**—The usual agricultural implements are a hoe, a sickle, three or four kinds of doas, a harrow, a crowbar which is used for the construction of irrigation channels, 'sierras' and winnowing baskets. Bullock drawn plough is used in wet paddy cultivation in parts of Jowai subdivision and in Bhoi area and resembles the one in use in the plains of the State.

2. 6. 4. **General cultural practices.**—The cultivators mostly adhere to their indigenous practices of cultivation. Rotation of crops is not widely used. Cultivation of rice is usually done by broadcasting the seeds though transplanting is also in vogue in some areas. Mixed cropping is widely practised. Cultivation by making terraces in the hill slopes is gaining popularity in the district.

433 326 323 285 304 286 171 654 231 2.7 **Cottage Industries.**—Cottage Industries, it appears, have not found very great favour among the people of the district. A few families here and there manufacture iron implements, earthenware, pottery, baskets, mats and jewellery. In striking contrast with other districts weaving of cotton clothes is rare among the Khasis. The Mikirs in Bhoi area and in areas adjoining North Cachar and Mikir Hills practice it only for their domestic consumption. At present, the Government is trying to popularise weaving in the district and this has been welcomed by the Khasis. Among other cottage industries production of eri cocoon in the northern part of the district adjoining Kamrup district and bee keeping throughout the district are worth mentioning.

142 147 441 363 2.8 **The People.**—The Khasis and Jaintias are a short sturdy race distinct from the neighbouring hill tribes. By nature they are hardy and laborious and in respect of manual labour, they are free from any inhibition. Side by side with the Khasis live the Mikirs, Garos and Nepalis who form respectively 7.32 percent, 3.38 percent and 3·27 per cent of the total rural population. Besides, there are plains people who are mainly concentrated in the town of Shillong. In the marketing centres of the border area there are a large number of Bengali Hindus who dominate the bulk of the trade in the border areas.

241 332 246 2.9 **Occupation.**—The greater portion of the population of the district subsists on cultivation. More than 75 percent of the rural households are predominantly agricultural. The industrious Khasi agriculturists males and females have a high regard for hard labour

and even the well to do ones do not feel anything to work as labourers in other's farms. It is almost customary among the agriculturists to work in other's farms on wage basis, when agricultural operation in one's own farm are over. This is probably an outcome of the difficult transport situation. Among the non-agriculturists and those who follow agriculture as subsidiary occupation, a large number are porters and labourers engaged in jobs like transporting of goods from place to place, collection of limestone, sand, fuel, etc. Collieries and forests of the district also offer employment to a good number of people. Since the taking up of road programme under the plan, a large number of people are getting enployment in construction of roads, etc. It is heartening to note that for construction of roads, nay for all kinds of works demanding unkilled labourers, the district locally supplies the whole labour force. People in the various local points of the district, particularly those living in higher hills are mainly engaged in trade. The Khasis are indefatigable traders and have been able to keep almost the whole of the small trade in the district in their own hands. A small proportion of the people are engaged in cottage industries such as stone cutting, brick making, bee keeping, blacksmithy, cane and bamboo works, etc.

The number of persons returned in the 1951 census under each of the eight main livelihood classes for the rural tract of the district was as follows.

TABLE 1

Number of Persons (Source 1951 Census)

Head	Male	Female	Total	P.C.
(1)	(2)	(3)	(4)	(5)
A. Agricultural class:—				
1. Cultivators of land wholly or mainly owned and their dependents.	90,603	92,107	1,82,710	59·89
2. Cultivators of land wholly or mainly unowned and their dependents.	16,014	16,109	32,123	10·53
3. Cultivating labourers and thrir dependents.	14,033	14,961	28,994	9·50
4. Non-cultivating owners of land, agricultural rent receivers and their dependents.	344	562	906	·30
Sub-total	1,21,014	1,23,719	2,44,733	80·22
B. Non-agricultural class:—				
5. Production other than cultivation.	11,795	10,309	22,103	7·24
6. Commerce	3,287	4,009	7,296	2·39
7. Transport	355	264	619	·20
8. Other services and miscellaneous sources.	17,662	12,864	30,526	9.95
Sub-total	33,848	27,506	60,334	19.780
Total	..	..	3,05,067	100.00

Name of village	Name of society	Sponsored by
(1)	(2)	(3)
7. Sutnga ...	(1) Credit Society.	Local people
	(2) Co-operative Trading Society.	
8. Darrang ...	Marketing Society.	Do
9. Shella ..	Trading Co-operative Society.	Do.

4.10 **Cottage Industries.**—It has already been mentioned that Village and Cottage Industries are not very popular in the district.

The following table shows the industries reported from the sample villages:—

TABLE B-9

Industry	No. of villages reporting existence of the industries.	No. of villages reporting production for sale.
(1)	(2)	(3)
Cane and bamboo works ...	9	7
Blacksmithy	5	5
Tailoring	2	2
Handloom	...	...
Weaving and Spinning ...	3	1
Rearing of cocoons, etc. ...	1	1
Rearing of lac	1	1
Others	2	1

Blacksmithy and making of baskets, cane products, etc, out of cane and bamboo, are a traditional occupation. Weaving and spinning of cotton, rearing of endi cocoon and weaving of endi, etc., are in vague only in the Bhoi area and the areas adjoining Kamrup and North Cachar and Mikir Hills districts. Lac rearing is found in the northern portion of the district, *i.e.*, Nongpoh area.

Except cane and bamboo works and blacksmithy other industries are practised in a very limited scale. There is thus a lot of scope for introducing cottage industries in the district.

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There is considerable trade carried on in
245 *tezpát* or bay leaves, the trees being extensively cultivated by the
439 inhabitants of the lower slopes of the hills on the Sylhet border. The finest oranges in India are also grown in groves in the same tract, the value of the trade in which is now (1876) estimated to amount
237 to £3760 per annum. Lac is gathered by the Míkírs in the Jáintiá
439 Hills, but not to any great extent. Bees are both domesticated and found wild, and an extensive trade in bees-wax is carried on,
• 231 the amount exported being estimated at from three hundred to four hundred *maunds* annually. The whole of the Hills, where there is
233 no forest, and where the land is not under cultivation, consists of
621 rich pasture grounds, which are held in common by the villagers
651 and pay no revenue to Government.

137 The forests of the Khásí and Jáintiá Hills do not yield much profit either to the British Government or to the chiefs. There
[648] are no reserved forests in the District; and according to the Deputy-Conservator, the total area of unreserved forest, *i.e.* of land covered
[659] with timber trees and not at present required for *jhúm* cultivation, is only 150 square miles. The trees found are chiefly pine, and those classified as 'mixed upper hill forests.' At an elevation of 3000 feet, the Pinus Kasia predominates over all other vegetation and forms almost pure pine forests. It is found also at lower heights, and there attains larger dimensions, but only in the case of isolated trees. The 'mixed upper hill forests' are confined to a series of sacred groves, which clothe the topmost ridge of the watershed between the valleys of the Brahmaputra and Surmá. The characteristic trees are those of a temperate vegetation, chiefly consisting of oaks, chestnuts, magnolia, Schima, Cinnamomum, Prunus, Engelhardtia, etc. There are also numerous other timber trees, including the valuable *sál* (Shorea robusta) and the rubber tree (Ficus elastica); but on the whole the Khásí Hills are remarkable for the
[648] absence of forest. Early in 1874-75 measures were taken to put a stop to the indiscriminate burning of the forests, and the Siems and
[659] village officers were made responsible for the conservancy of the sacred groves. These endeavours have met with some success; but it is a very difficult thing to change the habits of a population, or to induce uncivilised tribes to incur a small temporary inconvenience for the sake of future benefit. The total area directly protected from fire during the year 1875-76 is returned at 3618 acres; the expenditure was Rs. 122; and in ten prosecutions for breaches of forest rules, twenty-three persons were convicted.

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(8) Cotton is grown on high lands and
248 slopes; it is sown in April, and becomes fit for picking by January.

311 AREA AND OUT-TURN OF CROPS.—According to the Assam Ad-
241 ministration Report for 1875-76, the area of the British portion of
648 the Khásí and Jáintiá Hills District amounts to 2160 square miles, of which only 110 are under cultivation; of the remainder, 1337 square miles are set down as cultivable, and 713 as uncultivable. The total area of the semi-independent Khásí States is given as 3997 square miles, of which 176 are under cultivation, 2561 are cultivable, and 1260 uncultivable. In another portion of the same Report, the area under various crops throughout the entire District is thus approximately estimated:—Rice, 59,880 acres; other food grains, 57,820 acres; cotton, 1076 acres; potatoes, 33,880 acres. The average out-turn of rice per acre is returned at 8 *maunds*, or nearly 6 cwt.; of other food grains, 3 *maunds*, or over 2 cwt.; of cotton, 2 *maunds*, or 1½ cwt.; of
[435] potatoes, 55 *maunds*, or nearly 40 cwt. The price of rice in 1875-76 was Rs. 4. 8 per *maund*, or 12s. 8d. a cwt., which gives Rs. 36 or £3. 12s. as the value of the rice crop obtained from one acre.

241 CONDITION OF THE PEASANTRY.—The Khásiás can scarcely be
423 considered an agricultural people, as they do not grow sufficient
433 grain for their own subsistence, and are dependent to a great extent on imports of rice from the neighbouring Districts. Ten acres is generally considered a comfortable holding for a husbandman in the position of an ordinary Bengal peasant, but scarcely any man in the Hills depends entirely upon the produce of his land for
[231] his support. In the Jáintiá Hills a cultivator's position is con-
[554] sidered to be very low if he possesses no cattle, but performs all the operations of agriculture with his own hands. In that portion of the District, five acres is all that can be cultivated with a single
[465] pair of oxen, the average being four acres. A husbandman with a holding of five acres would not be so well off as a retail shopkeeper, nor would it enable him to live as comfortably as he could on a money wage of Rs. 8 or 16s. a month. The peasantry, however, as a class are not in debt. The land is owned chiefly by small proprietors, who occupy and cultivate their hereditary fields. The relations of landlord and tenant do not exist in the Hills, and no rent is payable to any one; consequently the principle of Act x. of 1859 (the Rent Law of Bengal) has no application.

231 THE ANIMALS used in agriculture are oxen; goats and pigs are
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reared either for food or as articles of trade. A pair of ploughing oxen are worth about Rs. 32, or £3, 4s.; an ordinary cow, Rs. 12, or £1, 4s.; a score of kids six months old, Rs. 16, or £1, 12s.; and a score of full-grown pigs, from Rs. 100 to Rs. 160, or from £10 to £16. 231 435

THE AGRICULTURAL IMPLEMENTS in use in the District consist of a plough, called *ka-jing-khir* in Khási, and a hoe or *kudáli*, called *u-mo-khiew*. When the cultivation is carried on by means of oxen, the plough is used, the hoe alone being used when the land is cultivated by manual labour. In the Khási Hills the use of the plough, except in a few rare cases, is entirely unknown; but in the Jáintiá Hills, oxen and ploughs are used to a greater extent. What is technically termed 'a plough' of land is equivalent to four English acres; a pair of oxen, together with the necessary implements, would represent a capital of about Rs. 40, or £4. 241 407 [435]

WAGES.—The Deputy-Commissioner reports that the price of labour in the District has more than doubled in the last ten years. The rates obtaining at present are from eightpence to one shilling a day for an ordinary labourer, and from one shilling to eighteenpence a day for a porter. An agricultural day-labourer earns sixpence, and a woman at the same work fourpence-halfpenny a day. Bricklayers, carpenters, and blacksmiths earn from a shilling to eighteenpence a day. The new Station of Shillong, the present seat of the Local Government, was established in May 1864, and since that date the demand for labour has markedly increased. The extension of the cultivation of potatoes has also had an appreciable effect on the price of labour. 178 464 465 [244]

PRICES OF FOOD GRAINS.—Of the different descriptions of rice in the markets of the District, the better sorts are imported from the neighbouring Districts of Sylhet and Kámrúp. The local produce is considered fit only for the use of the Khásiás. The price of the better descriptions depends entirely upon the distance from which the supplies come. In a distant market like that of Shillong, rice of the best quality generally sells at from 6 to 7 *sers* for the rupee, or from 16s. to 18s. 8d. per cwt.; and rice of inferior quality, which is only used by the poorer classes, at from 9 to 10 *sers* for the rupee, or from 11s. 2d. to 12s. 5d. per cwt. Little or no trade is carried on in unhusked grain. Paddy produced in the District generally sells at an average of from 15 to 16 *sers* per rupee, or from 7s. to 7s. 6d. per cwt. Indian corn, which is only grown to a small extent, is sold 435 439 243

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extent of waste land, some is cultivated in a manner resembling the *jûm* system,—successive crops are grown on a patch of land till the soil is exhausted, and then another spot is selected, where the same process is repeated afresh, but without anything that can be called a *jûmiâ* tenure. Any renting of land is exceptional, and there are no recognised rates of rent. The Deputy-Commissioner, however, states that an ordinary rate for rented land would be from two to three shillings a year for as much land as an individual can cultivate with his own hands.

MANURE is generally used in raising rice and potatoes. It is seldom purchased, the dung and litter of the cattle and other animals about the house being generally utilized for the purpose. For rice fields a little less than half a ton of manure, but for potatoes upwards of two tons, is required per acre. Manure, if purchased, would cost from 2s. 7½d. to 3s. 9d. per acre for rice land, and for potato fields from 12s. to 18s. per acre.

IRRIGATION for agricultural purposes is regularly practised. Water is brought to the land by means of channels cut from the numerous hill streams in the neighbourhood of the fields. Wells and tanks are unknown. The work of irrigation by means of these channels is very easily carried on, and at a very trifling outlay. Rotation of crops is not practised in the Hills.

MODEL FARM.—The Shillong Model Farm, established in 1873, has not proved a success. Experiments tried with wheat give some hope that cold-weather crops may profitably be introduced into the Hills. Two new varieties of potato—'red rought' and 'pheasant's eye'—were successfully introduced in 1873-74; but these are not looked upon favourably by the Khásís, as they only give one crop in the year, whereas the ordinary variety yields two crops. Several fruit-trees have been planted out, including apple, pear, cherry, nectarine, and plum; and the tables of the European residents are supplied with vegetables from the garden attached to the farm. A *Manual of Potato Cultivation* compiled by the superintendent has been translated into Assamese, and copies have been distributed among the adjoining Hill tribes. The general failure in all the agricultural experiments is attributed partly to the unfitness of the soil, and still more to the ravages of white ants and other insects peculiar to the Hills. The attempts to improve the indigenous breeds of live stock have been equally unfortunate. During the two years 1874-76 the sum of Rs. 1744

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648 654

231 (£174, 8s.) was expended on the purchase of stock, including
648 cattle, sheep, and pigs from England. Even native cattle at the
654 elevation of Shillong fall off very much in the months of January and February from want of forage, and the Khásiás at this season generally drive them to lower slopes. But one of the chief objects in keeping cattle at the farm was to obtain manure; and *mati kaldi* (Phaseolus radiatus) was grown for them, cut green, and stocked
[731] for food. On this they did very well. In 1875-76, however, cattle disease broke out on the farm in a very virulent shape. Out of 39 cattle attacked, only 7, or 18 per cent., recovered, and the animals imported from England all died. There was also a heavy mortality in that year among the sheep and pigs. The following are the financial results for the two years:—1874-75—Expenditure, Rs. 13,297. 0. 5; receipts, Rs. 309. 2. 6: deficit, Rs. 12,987. 13. 11. 1875-76—Expenditure, Rs. 11,445. 8. 6; receipts, Rs. 1036. 15. 0: deficit, Rs. 10,408. 9. 6. Total deficit, Rs. 23,396. 7. 5, or £2339.
648 13s. In view of these figures the Chief Commissioner has deter-
654 mined to restrict farming operations to small experiments in irrigated *rabi* crops, and, as a measure of economy, to dispense with the services of the superintendent. The future expenditure on the farm will be insignificant. The establishment now (1877) consists of a *sardár* on Rs. 50 and a *chaukidár* on Rs. 10 a month (total, £72 a year), under the direct control of the Deputy-Conservator of Forests; the total number of live-stock is 64 head.

731 NATURAL CALAMITIES, such as blights, floods, or droughts, are not common in the District, although the crops in the Jáintiá Hills sometimes suffer from insects. So far as the Deputy-Commissioner is able to ascertain, no destruction of crops affecting the general harvest has occurred within the experience of the present generation.
[435] During the Orissa famine of 1866-67 the maximum price of common rice reached £1 per hundredweight, but no such distress was felt as to require Government relief operations. The price just mentioned was certainly equal to the rates prevalent in the famine-stricken localities; but prices always rule high in the Hills, and afford no just criterion of the state of affairs among the general body of the inhabitants. Distress was only felt by a small portion of the population, chiefly the Bengáli immigrants residing in the District,
262 who are generally a well-to-do class. The Hill people, as a rule, do
244 not eat potatoes, which they grow only for export; but in case of
439 actual famine, they might fall back upon this crop for their own food
Supp'y.